



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

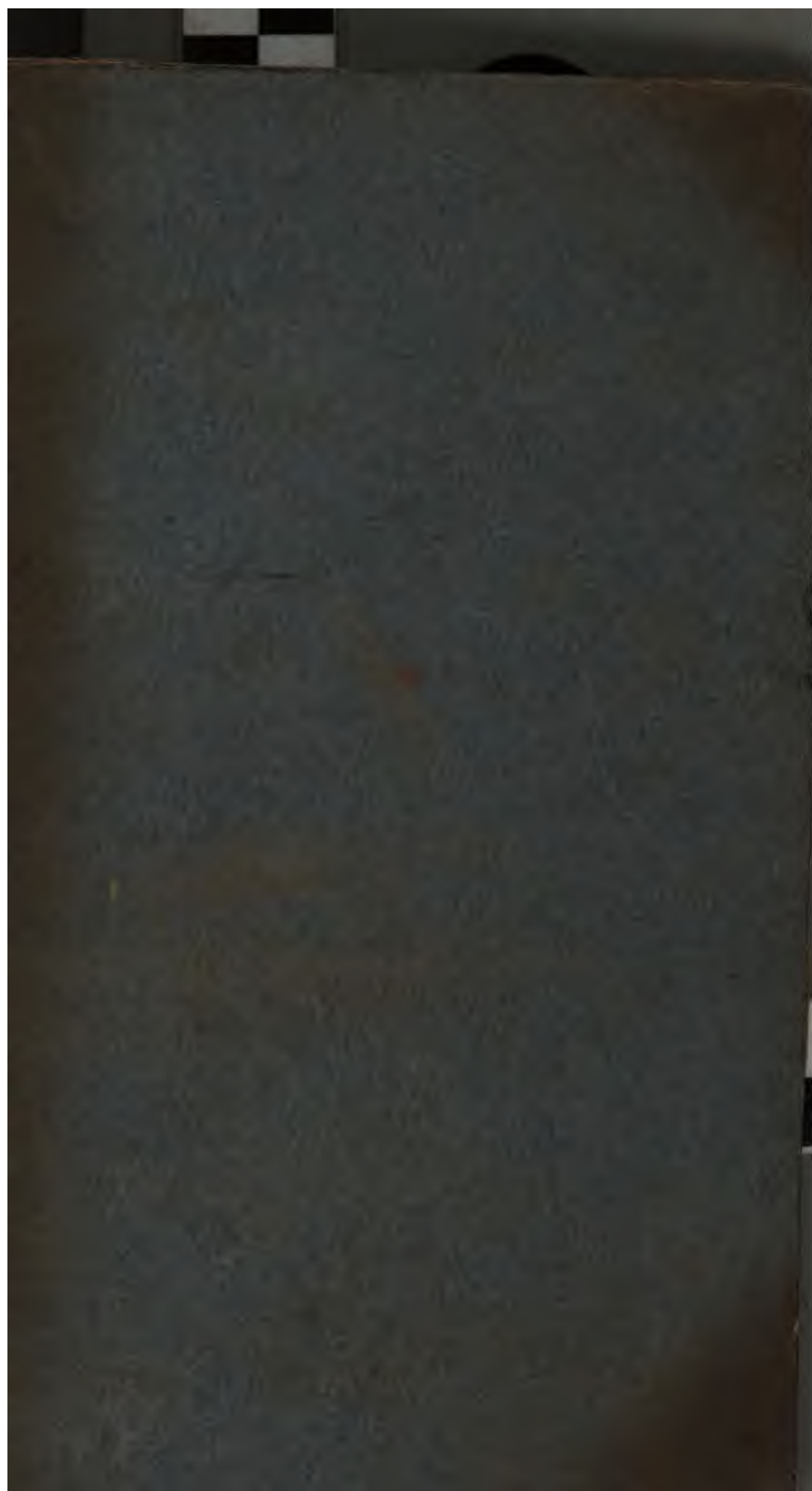
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600042953T

34.

402.

A
LETTER
TO
THE EDITOR
OF THE
QUARTERLY REVIEW.

BY
ARCHDEACON BERENS.

OXFORD,
PRINTED BY W. BAXTER.
SOLD BY MESSRS. RIVINGTON, LONDON;
AND BY J. H. PARKER, OXFORD.



1834.

402.



DEAR SIR,

I AM perfectly aware that you have little leisure to attend to the complaints of authors, who think that they have been unfairly treated in the Quarterly Review; I feel, however, that, in justice to myself, I ought not to suffer the late Article on Liturgical Reform to pass without a few observations.

At page 524, it seems to be insinuated, that the book entitled "Church Reform by a Churchman" was published with a view to conciliate the favour of his Majesty's present Ministers, for the purpose of obtaining promotion in the Church. "Church-Reform" was published in June, 1828, a few months after the Duke of Wellington became First Lord of the Treasury. An important part of the book had, in substance, been sent in manuscript to Lord Liverpool, though I know not that that lamented Nobleman ever found leisure to peruse it. It stands at the head of the last Article in the Quarterly Review for January,

1830, in which it is referred to as "the able pamphlet on Church Reform." At the head of your recent Article it stands as being published originally in 1830, without any notice of "second edition." Such notice might have prevented the effect of the insinuation to which I have alluded. The omission *may* have been accidental. The general tone of hostility, which pervades that part of the Article where my name is mentioned, will perhaps lead some persons to think that it was *intentional*. At all events, I most entirely acquit you of being cognizant of it.

I am not, my Dear Sir, surprised at being attacked, though certainly I did not expect *such* an attack from *such* a quarter. Generally speaking I could say,

Non ulla *pericli*

Probrosi nova mî facies inopinave surgit :

Omnia præcepi, atque animo mecum ante peregi.

When I published my book on "Church-Reform," the subject of which I had long revolved in my mind, I was perfectly aware of the ungracious nature of the task which I had undertaken. I knew that I should be censured and lamented over by many of my friends, whose good opinion I valued most highly ; I knew that

I should expose myself to misrepresentation and obloquy ; for, though my name did not appear in the title-page, there was no concealment, and it was generally known that I was the author of the book ^a. But I felt, that the measures which I recommended were calculated to promote the welfare of my country, and the best interests of the Church of England. I believed that, *at the time when* I published my book, those measures might be carried into effect temperately and calmly. I think *now*, that if my suggestions had *then* engaged the attention of those in authority, much of the clamour which has since assailed the Church would have been prevented, and the *bitter* spirit, which now seems to animate *some* of those who consider themselves as her defenders, would not have been excited. Indeed, notwithstanding the contumelious attack which has been made upon me, I am vain enough to express my conviction, that those persons, who hitherto have not directed their reading or their attention to

^a Permission to insert my name in the title-page was given *before* my appointment to the Archdeaconry of Berks. It so stands (by Rev. E. Berens) in the List of Mr. Murray's publications, circulated with the XCVIth No. of the Quarterly Review. I mention this, in order to *meet* one of the many malicious insinuations of the Reviewer.

ecclesiastical subjects, will find in my book on "Church-Reform" a clear and not inaccurate account of the *actual position* of the Church of England, with respect to her Laws and Institutions, her Endowments, her Property, and her Dignities, given in a more compendious form than is easily to be met with elsewhere.

Those persons, who will take the trouble to read the book with attention, will perceive, that, while my object is to suggest alterations, which I think would be improvements, I generally bring before the reader the substance of what has been said in defence of the existing institutions of the Church, generally in the words of her ablest defenders. This is particularly the case with that chapter, which is the object of the Reviewer's attack. In my Introduction, to which I would particularly request attention, I mention the several successive attempts which were made "to complete the Reformation," and the causes why those attempts failed of success. If the Reviewer means to insinuate (p. 520.) that I have endeavoured to keep out of sight the fact, that the objections made to the Liturgy have been repeatedly brought forward and repeatedly answered, he must have known, that the insinuation is utterly unfounded. He must also have known perfectly well, that I

do not bring them forward “ as my own individual scruples.” There is no passage in my book which warrants such an insinuation. Granting that the passages in the Liturgy which I wish to see altered have been successfully defended, and the objections to them repeatedly *refuted*, still these repeated refutations have, for more than two hundred years, failed in carrying conviction to the minds of thousands of conscientious Englishmen, and have, during that time, furnished offensive weapons to the enemies of the Church. *Therefore* it is that I wish to see the alterations made. I have proposed no alterations, but such as I am convinced would contribute to the stability of the Church of England ; such as would increase the number of her friends, and diminish the number of her enemies ;—at the same time that they would deprive those who should still continue hostile to her, of some of their most formidable weapons of offence. I have, I think, proposed no alterations but such as had received the deliberate approval of King William’s Commissioners ; and among these Commissioners we find, Burnet, and Stillingfleet, and Patrick, and Tillotson, and Sharp, and Kidder, and Beveridge, and Scott, men distinguished for their piety, their learning, and their practical judgment ; men, whose works

continue to be regarded as standard books in the theological library. Under the cover of such names I may be shielded from "the arrows, the bitter words," the taunts and insinuations of an anonymous assailant.

It has been asked, by whom, and in what manner, these alterations could be made. I answer, in the same manner that the Prayer Book itself was framed,—in the same manner that alterations were subsequently made in it, at the accession of Queen Elizabeth, at the accession of James the First, and at the Restoration. In the first instance, a Commission from the Crown (similar to that issued by William the Third*) would be addressed either to the Bishops alone, or the Bishops assisted by other churchmen distinguished for their learning, their judgment, and their piety. The Commission would direct them to consider whether any alterations in the Liturgy were desirable, and, if de-

* The Commission itself, and the proceedings which took place in consequence of it, are given by Birch in his *Life of Tillotson*. The Commission failed in consequence of the temper of the times. Perhaps the temper which prevails now in 1834, very different from the temper of the times in 1828 when I published my book, might render a similar attempt equally ineffectual. Still I wish to see the attempt made.

sirable, what should be their extent. If any alterations should be thought desirable by the Commissioners, they would be submitted to the Convocation to be either accepted or rejected. If accepted, they would require to be ratified by Parliament.

With respect to myself, and to the charges of insincerity, and of violation of my ordination engagements, which the Reviewer brings against me, I must be permitted to say in my own defence, that, as, when at school I felt it to be my duty to seek for advice and information respecting the meaning of the Thirty-nine Articles, previously to my signing them upon my admission at the University of Oxford; so, I pursued a similar course previously to my ordination. The objections, which have been made to the Liturgy, I considered seriously and carefully. I read much on the subject, and, after mature reflexion, I felt satisfied that I could conscientiously signify my assent to it. From that conviction I have never varied since; and my professions of attachment to the Church and to the Liturgy are, perhaps, as sincere as those of the Reviewer himself. There is, I maintain, no inconsistency in thinking the whole of the Liturgy fairly defensible, and in wishing at the same time, that some

of those passages, which for centuries have furnished ground for attack, were altered, for the sake of the increase " of peace and unity," and " the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church ^a."

But I must, with the Reviewer, proceed to particulars.

And first, for the ridicule which he attempts to throw upon the epithet "*longsome*," as applied to the Church Service. The word, several years ago, was objected to, by a periodical publication^b warmly attached to the Church, in an Article which, though it by no means approved of my book, yet never transgressed the bounds of fairness and courtesy. The word is not my own, but is quoted from the Millenarian Petition in 1604. It is marked in my book with inverted commas as a quotation. I made use of the term because I thought it expressive and forcible. It implies *length*, and also the impression of weariness produced by length. An eighteen mile stage, on a bad road, through a flat uninclosed country, will, to a solitary traveller, seem both long and long-some. It will be divested of the latter character

^a Preface to the Book of Common Prayer.

^b The Christian Remembrancer.

by picturesque or beautiful scenery, or by a pleasant companion. I do not myself find the Sunday Service "longsome" either when I officiate in person, or when I am one of a congregation; but I know that multitudes do find it "longsome," and believe, that many persons are kept away from public worship by this circumstance. But, whatever may be desirable with respect to the service of the Lord's Day, I do think that for the service of *week days*—in College and private Chapels especially—an abridged form would be more likely to be attended to, and attended to with devotion. I confidently appeal to the judgment of any unprejudiced person, who will take the trouble to read the two or three pages of my book, which relate to this subject, and then ask whether I am fairly treated by the Reviewer.

The Reviewer taunts me repeatedly with having called the only two changes which I decidedly recommend "little" or "trifling." "*This*," he sarcastically says, when speaking of one of them, "*is one of Mr. Berens's trifles.*" I maintain that an alteration may be, *comparatively* or *relatively*, a *trifling* alteration, and yet not be absolutely a *trifle*.

To apply this distinction to the most important of the changes, which I propose, the

total removal from the Athanasian Creed of the two damnatory clauses, the second and the concluding clause. The two clauses are these: "Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." And again: "This is the Catholic faith, which except a man believe faithfully, he cannot be saved." I consider the alteration, which would expunge these clauses, as a comparatively *trifling alteration*, because it does not affect the *substance* of the Creed, and leaves the doctrines comprised in it still sufficiently fenced and guarded. But I am so far from regarding this alteration as a "trifle," that I think it would be a most essential improvement,—an improvement, which would increase and strengthen the attachment to the Church of her friends, and lessen the number of her enemies. Therefore it is that I am *anxious* to see it carried into effect.

My assailant triumphs greatly in what he terms my inconsistency, or "*automachy*," because, although in my book on Church-Reform I express my wish to see those clauses expunged, I some years ago published the defence of them by Waldo, in "Lectures on the Liturgy, arranged and slightly abridged" from his excellent commentary.

The Reviewer, for the purpose of making what he is pleased to consider as *inconsistency* the more glaring, repeatedly refers to these Lectures, as if they were written by me, as “ Mr. Berens’s own Lectures.” This form of expression occurs two or three times. The Lectures are mine only by adoption. My name does not even appear in the title page, though it does stand at the bottom of a Prefatory Advertisement, in which I state what part I have actually taken in the publication. I think as highly of Mr. Waldo’s commentary now, as I did when I thus endeavoured to give it a more extensive circulation. I have read the Lectures repeatedly in my own Church—not as my own, but as his. And I also maintain, that there is no *real* inconsistency between these Lectures and my book on Church-Reform.

The Reader of the Review, who has not at hand my book on Church-Reform, will perhaps be *surprised* when he is told, that in that book itself there is a defence similar to that of Waldo, and that many of our best writers are referred to, as concurring in the opinion that such defence is sound. I might perhaps add, that the defence of what are called the damnatory clauses, given *in my book on Church-Reform*, is as strong as that given by the Reviewer himself.

I refer, as he does, to Mark xvi. 16, and also point out the bearing of that passage upon the point in question. The shewing, however, that my defence of the clauses was *contemporaneous* with my recommendation of the removal of them, would have defeated, in at least one instance, the malicious insinuation that I have changed my principles for the sake of preferment. For myself, I see no inconsistency, as I have said before, in thinking a passage, or an expression, *defensible*, and in still deeming the omission of it expedient;—expedient, not in a mere worldly point of view, but as tending to the maintenance and increase of peace and concord. I see no inconsistency in defending an establishment, whether secular or religious, in all essential points, and in advocating, at the same time, the propriety of some partial alterations.

I will take the liberty of illustrating my line of conduct with respect to the Church, by my conduct with respect to the State. The *personal* nature of the attack which has been made upon me, almost compels me to be egotistical. Both from the pulpit and from the press, in sermons and in popular stories, it has always been my endeavour to inculcate a dutiful obedience to the laws of my country. Feeling, however, in a par-

ticular instance, that the then state of the law—(the law respecting common assaults)—bore heavily upon the poor man, amounting almost to a denial of justice, I expressed that feeling as forcibly as I could in a Letter to Mr. Peel, then Home Secretary of State. If my memory is correct, I sent it afterwards to his successor in office, Lord Lansdown. I *printed* the Letter, for the purpose of sending it to all those Members of both Houses of the Legislature to whom I was personally known. I did not *publish* it. My object was, to procure the redress of a practical grievance, *not* to excite or to increase disaffection. I do not presume to say that my Letter had any influence; but the evil which I pointed out was subsequently removed, and the remedy which I suggested was adopted^c. And thus with respect to the Church. I have both in my book on “Church-Reform,” and in other publications, endeavoured to shew how far the institutions and the Liturgy of the Church were fairly defensible; but at the same time have not hesitated to urge, as forcibly as I could, the expediency of certain

^c My Letter appeared afterwards in the Pamphleteer, a publication, the principal circulation of which is among the more educated classes.

alterations, which I felt, and still feel, would increase attachment to the Church, and "cut off occasion of cavil or quarrel." And let it be observed, that my book on "Church-Reform" was published in a manner little likely to give it general circulation.

The Reviewer, (p. 545.) speaking of the Creed of St. Athanasius, has another observation to make, which he thinks of some moment. "The Reformers," says he, "for their own purposes, always class this *Canticle* with the *Creeds*; now the Church uses it on some occasions in the place of one of the *Creeds*, but does not give it that title." The Church *does* give it that title, both in her Eighth Article, and in the Rubric before the Apostles' Creed in the Order for Morning Prayer. The distinction made by the Reviewer between a "Creed" and a "Confession of Faith" is so minute, that perhaps some readers may be of opinion, that the word "trifling" might be applied to it in more senses than one. Possibly the same may be said of the attempt to found a grave argument on the position, that this "Confession of Faith" is not a "Creed," but a "canticle" or song. The Reviewer seems to think, that the words in the Rubric, "*commonly called*," apply to the word "Creed," and not to "St.

Athanasius," the reputed author of the Creed, who, I believe, is generally understood to have had no share in the composition of it, although it expresses the sentiments which he so nobly advocated.

My other "trifling" alteration is the omission of the words "most religious"—("most religious king")—in the Prayer for the Parliament. Here again the Reviewer tauntingly brings forward the defence of this expression in the Lectures on the Liturgy, as another proof of my change of sentiment. And here again I must inform the reader of the Review, that a defence exactly similar in substance is given in the obnoxious book itself. The Lectures on the Liturgy, as has been just said, profess to be "slightly abridged" from the Commentary of Waldo. I left out several passages. In a book intended for general circulation among the people, I thought that the following remarks (which are quoted in my book on Church-Reform) might with advantage be omitted. "There is one expression in this prayer, which has been objected to; and I truly think, not without reason. It is, the application of the words, "most religious and gracious," to the ruling prince: titles which belong to no man but in a restrained and limited sense, and can in no sense

" be properly given to a wicked man, be his station
 " ever so exalted. To obey, and pray for, a bad
 " prince, is certainly our duty; but to flatter him,
 " and much more to ascribe such titles of praise
 " to him in our addresses to the throne of grace,
 " is surely very unwarrantable. However, this ob-
 " jection to the prayer under consideration no way
 " concerns us at present, since (blessed be God!)
 " we may use it without any scruple, and with the
 " strictest propriety." Waldo was a pious layman,
 and published his excellent Commentary on the
 Liturgy in the year 1772. Without presuming to
hint the remotest reference to the personal char-
 acter of the reigning Monarch, either of the year
 1772, or to that of the reigning Monarch in 1828,
 or to that of the reigning Monarch in 1834,
 I still think it desirable that the expression
 " most religious" should be (*by authority*) omit-
 ted. I may be satisfied, and the Clergy gene-
 rally may be satisfied, that it is fairly defensible.
 But I am confident, that the great bulk of our
 congregations agree with Waldo. The recondite
 sense given to the expression by your Reviewer,
 is not entered into by one in a hundred.

For proof that in loyalty to my King I do not
 yield to the Reviewer himself, I might appeal, if
 it were necessary, to my Sermon on the "Duty of
 Subjects," to that entitled "the Christian's Duty

in Turbulent Times," or to my little compilation, "Christian Politics."

I will gratify my assailant by giving him an additional pretext for charging me with inconsistency. Several years ago I published "Lectures on the Occasional Offices of the Church," a small volume, which I thought to be wanted, and more likely to be useful than almost any other of my many little publications. In these Lectures I endeavoured, without provoking controversy by a formal statement and defence, to meet and obviate such objections as are usually made. Notwithstanding this, I wish to see these Offices altered in a variety of instances. Certain passages in them, notwithstanding the numerous defences which have been published, have been stumblingblocks, almost from the time of the Reformation until now, and I wish to see those stumblingblocks at length removed, when the removal can be effected without detriment either to scriptural doctrines, or to devotional feeling.

Upon looking again into my book on Church-Reform, I really am surprised at the—what shall I term it?—the *ἀναιδεια*,

(Beneath well-sounding Greek
I slur a word I should not wish to speak)—

which upon such slender grounds attempts to fasten on me the charge of inconsistency. Indeed, so confident do I feel, that any impartial and intelligent reader will, upon a comparison of the Book with the Review of it, pronounce the charge to be utterly groundless, that I shall print that part which relates to my two “trifling” alterations as an Appendix to this Letter.

The Article concludes with two eloquent passages from Comber and Bishop Jeremy Taylor. These two passages are quoted by me—almost as they stand in the Review—in the chapter of the book on Church-Reform, which the Reviewer so vituperates. It is *possible*, that they may have been suggested by his own previous reading. It may be *suspected*, that he is indebted for them to the pages of my book. If so, it would have been candid to have made the acknowledgment. But candour is certainly not the characteristic of the bush-fighting attack of which I complain.

It is with real reluctance that I engage in any thing approaching to controversy. But when in a periodical publication, so extensively circulated as the Quarterly Review, I am treated as a “false friend,” as an insidious *serpentine* assailant of that Liturgy, which I love and venerate ; when I am

stigmatized as a traitor to that Establishment, which I am pledged to uphold—a traitor worthy of being placed by the side of the author of the Confessional; when it is insinuated that I have deserted my principles, and changed my sentiments in theology, from motives of self-interest, and with a view to preferment in the Church; I feel that I ought not to sit down under such charges without uttering a word in my own defence. I owe it to myself and to my own character,—I owe it to the many valued friends to whom my fair fame is a matter of interest,—I owe it to the excellent Prelate, whose kindness and favourable opinion have placed me in the ecclesiastical dignity which I have the honour to hold,—I owe it to the numerous and most respectable body of Clergy, with whom I am officially connected,—that I should vindicate myself from such foul imputations. I do not know that I have an enemy in the world; but surely the Article savours much of *personal* hostility. I will indulge my anonymous adversary with an additional sneer at the self-complacency of an author, by saying, that I *still* feel confident, that any intelligent person, who reads my book on Church-Reform, in the spirit of fairness, and with the feelings of a Gentleman and a Christian, and

then peruses the attack upon it in the Quarterly Review, will acknowledge that I have been unfairly and injuriously treated. Indeed, I carry my presumption so far, as to believe, that you, my Dear Sir, will feel some regret, that an Article, so written and *so printed*, (the type, you will observe, is repeatedly changed, for the purpose of making the sneer and sarcasm more stinging,) should have gone forth to the world under your editorial sanction.

I remain, my Dear Sir,

Your obedient humble Servant,

E. BERENS.

Shrivenham, Feb. 4, 1834.

CHURCH REFORM.

CHAP. VII.

CHURCH SERVICE.

**Excellence of the Liturgy—Alterations suggested—Damnatory clauses—
“ Most religious King ”—&c. &c. &c.**

It has been with hesitation,—(hesitation arising, not from any doubt respecting the utility of the measure which I recommend, but from my sense of the ungracious nature of the task which I have undertaken;)—it has been with hesitation and diffidence that I have ventured to offer the suggestions contained in the preceding chapters. But it is with awe and reverence that I presume to hint at any alteration, however trifling, in our beautiful and scriptural Liturgy. That Liturgy approves itself to my unbiassed judgment, and is the object of my sincere admiration, of my warm attachment. I can entirely enter into, and participate in, the feelings, with which the eloquent defender of authorized and set forms of Liturgy, when the use of our Prayer Book was forbidden, “ called to mind the pleasures of “ the temple, the order of her services, the beauty of “ her buildings, the sweetness of her songs, the decency “ of her ministration^a.” I can honestly assent to the panegyric of Comber, and say of our Liturgy, that it “ is so judiciously contrived, that the wisest may exer-

^a Bp. Taylor.

“ cise at once their knowledge and devotion ; and yet so plain, that the most ignorant may pray with understanding ; so full, that nothing is omitted which is fit to be asked in public ; and so particular, that it comprises most things which we would ask in private ; and yet so short, as not to tire any that hath true devotion : its doctrine is pure and primitive ; its ceremonies so few and innocent, that most of the Christian world agree in them.”

I am aware, too, that, here especially, we must be on our guard against unsettling the minds of the people ; and that if any thing should be done, tending to weaken their attachment to that Liturgy to which they have been so long accustomed, it might lead them to cast off their regard for public worship altogether. Still, with this impression full upon my mind, there are two little alterations, which I am very anxious to see take place ; and a more extensive alteration, which I could wish to see *prepared*, and left quietly to work its own way, without making any sudden or forcible attack upon the feelings or prejudices of the people.

The immediate alterations which I contemplate are so trifling, that, at least one of them, might almost be carried into effect by the same authority, which in the prayer for the Parliament, substituted the words “ dominions” for “ kingdoms.”

The most important of the changes to which I allude is the *total removal* from the Athanasian Creed of the two harshest of those clauses which are commonly called the *damnatory clauses* ; the *second*, that is, and the *concluding* clause.

I am far from meaning to contend, that these clauses are not strictly defensible. Abp. Secker, one of the most learned, most sensible, and most conscientious of our modern theological writers, says, “the condemnation contained in two or three clauses of this Creed belongs, as the most zealous defenders of our faith in the Holy Trinity agree, and as every one, who reads it considerably, will soon perceive, not to all, who cannot understand, or cannot approve every expression in it; but only to such as deny in general the Trinity in Unity, or three Persons in one Godhead. This alone is said to be the Catholic faith. The words that follow after are designed only to set this forth more particularly^b.”

The same view of these clauses is taken by Wheatley, by Waterland, by Archbishop Synge, by Archdeacon Dodwell, by Dean Tucker, by Bishop Tomline, and by most of those who have written on the Creed. In this view, the damnatory clauses may be taken as nearly synonymous with the words of our Saviour, “He that believeth not shall be damned;” which awful denunciation may, from the comparison of the two Evangelists, St. Matthew and St. Mark, be fairly taken in connexion with his charge to baptize in the name—(and in the faith)—of the Father, and of the Son, and of the Holy Ghost.

All our writers, too, acknowledge, that these clauses are to be interpreted consistently with making every reasonable allowance for involuntary ignorance, and invincible prejudice. Some thirty years ago, I remember

^b Secker's Sermons.

hearing one of the best and most learned of our Prelates^c preach an able sermon,—a sermon which he afterwards printed,—for the purpose of shewing that these obnoxious clauses were not only defensible, but that they ought to be regarded as a kind and charitable warning, against the danger of taking up erroneous opinions upon the important doctrines, which constitute the principal subject of the Creed.

Notwithstanding what has been so ably urged by this excellent Prelate, I still most devoutly wish that the two clauses to which I allude were altogether expunged from the Creed. The clauses still to be retained,—the first, for instance, and the twenty-seventh and twenty-eighth—would sufficiently assert the necessity of holding and maintaining the true Christian faith.

It is asserted by some writers, that the commissioners of review appointed in the beginning of the reign of William the Third proposed, on account of these damnable clauses, to discontinue the public use of the Creed itself^d. I am no advocate for such discontinuance, though I think it would be desirable to confine the public use of the Creed to the three high festivals of Christmas, Easter, and Whitsunday. The Creed appears to give an excellent statement of the scriptural doctrines of the Trinity and Incarnation, as those doctrines were held by the universal Church, with very few exceptions, for many centuries, and as they are still maintained by an immense majority of those

^c Bp. Cleaver.

^d A different account of their intention is given in Birch's Life of Tillotson.

who profess and call themselves Christians. The particularity, and attempt at something like logical precision, in the statement of these high and mysterious doctrines, were rendered necessary by the various heresies, which from time to time sprang up to disturb the peace of the Church, and to perplex the faith of its members. But though the removal of the Creed itself from our public service might be dangerous, yet the total expunging of the two clauses which I have mentioned would, I am sure, increase and strengthen the attachment to the Church of almost all her friends, and lessen the hostility of her enemies. I am convinced that the harsh complexion of those two clauses has acted with a *repulsive* force, and has been unfavourable to the acceptance of the doctrines themselves, which they were intended to guard. I am satisfied that those clauses have materially contributed towards keeping back from the ministry of the Church many men, who would have adorned it by their character and by their talents; that they are seldom pronounced, when they occur in the public services, without a secret *revulsion* in both minister and people, and that they are a burden on the consciences of very many of those young men, who in our Universities are called upon to subscribe to the Prayer Book and Thirty-nine Articles. “A tender conscience, of all things, ought to be tenderly handled; for if you do not, you injure not only the conscience, but the whole moral frame and constitution is injured, recurring at times to remorse, and seeking refuge only in making the conscience callous.”

• Burke.

And why should these harsh-sounding clauses not be expunged? They form no part of the Creed; and the Creed itself, excellent as it is, has no claim to any thing of a sacred character, but is avowedly a mere human composition, the work of an uncertain author.

It has been repeatedly asserted in print, that our late revered Monarch^c shewed a marked dislike to the public use of the Athanasian Creed. This dislike must have been occasioned by the *damnatory clauses*, for to the doctrines of the Church that excellent prince was cordially attached. The wishes of no man, however exalted in character and in rank, the wishes of no congregation, however numerous or enlightened, can in the slightest degree justify a clergyman in the *wilful* omission of this Creed, on those days on which the rubric directs it to be used. He has no more right to omit the Creed of St. Athanasius than he has to omit the Apostles' Creed or any other part of the Church Service. But the *absolute expunging* of these clauses would, I think, be most satisfactory to at least ninety-nine in a hundred, both of clergy and of laity; and, if it cannot be effected,—as probably it cannot,—without the authority of the Convocation, it would alone furnish abundant reason, even if no other reason existed, why the Convocation should be allowed to sit.

The other alteration which I wish to see effected is the omission of the words, “most religious”—(“most religious king”)—in the prayer for the Parliament. I speak of course merely on general grounds, and without the most remote idea of any particular reference. The objection to this expression I will give in the words

^c George III.

of a pious layman^f, who, more than fifty years ago, gave to the public a very useful commentary on the Liturgy^g. “There is one expression in this prayer, which has “been objected to; and, I truly think, not without “reason. It is the application of the words, ‘most “‘religious and gracious,’ to the ruling prince: titles “which belong to no man but in a restrained and “limited sense, and can in no sense be properly given “to a wicked man, be his station ever so exalted. To “obey and pray for a bad prince is certainly our duty; “but to flatter him, and much more to ascribe such “titles of praise to him in our addresses to the throne “of grace, is surely very unwarrantable. However, this “objection to the prayer under consideration no way “concerns us at present, since (blessed be God) we “may use it without any scruple, and with the strictest “propriety.”

The clergy, and men of education in general, use these and the like expressions as mere words of courtesy and respect, in the same manner as the terms, “most “excellent,” “most noble,” and “most worthy,” are used by the Evangelist and the Apostle in the New Testament; or in the same manner as Daniel addressed the Median monarch with the words, “O king, live for “ever.” Or they consider them as applying to the office and dignity of king, and not to the particular individual invested with it. The plain uneducated men, however, who constitute the bulk of our congregations, especially in the country, are not accustomed to this conventional use of language. They take words to

^f Waldo.

^g In 1772.

mean literally what they express; and are apt to look upon the expression to which I have alluded as a species of flattery, or of servility, which ought not to be used in an address to the God of truth, the King of kings and Lord of lords. It has, I am convinced, been injurious to the Church and to its ministers.

The trifling alteration which I have last suggested, might probably be made by the same authority which altered the word "kingdoms" into "dominions." There would perhaps be the less objection to the change, because the prayer in which the word occurs does not form part of our original Liturgy, but was added after the Restoration. As humility is one of the leading moral graces of our religion, a king really "most religious" may naturally be anxious to get rid of an expression not entirely consistent with that excellent quality.

It was the intention of the Commissioners for reviewing the Liturgy in 1689, to omit in the prayers this and the like expressions, and to use only the words "our king" or "our sovereign."

Works published by the same Author.

Those marked thus * are on one of the Catalogues of the Society for Promoting Christian Knowledge.

*1. **THIRTY-THREE VILLAGE SERMONS**, on the chief Articles of Faith, &c. on the Christian Character, and on some of the Relative Duties. In one volume 12mo. price 4s. 6d. in boards.

They are sold separately as follows :

1. **Eleven Sermons** on the chief Articles of Faith, and on the Means of Grace. 2s. 3d. stitched : or 2s. 6d. in boards.
2. **Sixteen Sermons** on some Parts of the Christian Character. 3s. sewed : or 3s. 3d. in boards.
3. **Six Sermons** on some of the Relative Duties. 1s. 6d. stitched ; or 1s. 9d. in boards.

*4. **Pastoral Advice to Married Persons.** 3d.

*5. **Pastoral Advice to Servants.** 3d.

N.B. The Sermons on Resignation—Anger—Public Worship—the Lord's Supper—the Christian Priesthood—the Duties of Parents—Children—and Servants, may also be had as separate Tracts, price 3d. each.

*2. **SERMONS on SICKNESS, SORROW, and DEATH.** 12mo. 1s. 6d. sewed ; 1s. 9d. in boards.

N.B. The Sermons on Advantages of Application—Old Age—Duties of the Sick—Recovery from Sickness—Sorrow for the Death of Friends—Sorrow for the Death of Children, may be had as Tracts, price 3d. each.

3. **PASTORAL WATCHFULNESS and ZEAL**, particularly in Personal Instruction and Admonition, recommended in **TWO SERMONS**, Preached at the Bishop's Visitation at Abingdon, August 21, 1826, and August 30, 1814. Third edition. 1s.

4. The **CHRISTIAN'S DUTY in TURBULENT TIMES** ; an Assize Sermon, Preached before the Special Commissioners at Aylesbury, January 10, 1831, and in Salisbury Cathedral, on Sunday, January 30, 1831. price 3d.

*5. **YOUNG PERSONS invited to the Lord's Table.** Price 3d. or 25 for 5s.

6. **MOTHERS of FAMILIES** exhorted to partake of the Lord's Supper. Price 3d. or 25 for 5s.

*7. An **ADDRESS** upon the **OFFICE of CHURCHING of WOMEN.** 3d.

8. A **PASTOR'S ADMONITION** to those of his **PARISHIONERS** who neglect **PUBLIC WORSHIP.** 3d.

9. A **SERIOUS ADDRESS** to such **YOUNG WOMEN** as have fallen from **CHASTITY.** 3d.

10. LENT LECTURES on the Church Catechism, the Offices of the Church, and the Penitential Psalms. 12mo. 5s. in boards.

These may be had separately, viz.

1. Six Lectures on the Church Catechism. 1s. 6d. stitched ; 1s. 9d. in boards.
2. Eight Lectures on the Offices of the Church of England. 2s. stitched ; 2s. 3d. in boards.
3. Six Lectures on the Penitential Psalms. 1s. 6d. stitched ; 1s. 9d. in boards.
11. ESSAY on PAROCHIAL PSALMODY, with a Course of Singing Psalms from the Old Version.
- *12. CHRISTMAS STORIES ; viz. John Wildgoose the Poacher—the Smuggler—Good-nature or Parish Matters. 1s. 6d.
13. MACHINE-BREAKING, and the Changes occasioned by it in the Village of Turvey Down. A tale of the Times, November 1830. second edit. 6d.
14. HINTS to Country Road Surveyors. 6d.
15. SCRIPTURE EXTRACTS, to be learnt by heart. 4½d.
16. SELECTION from the Psalms, to be learnt by heart. 4½d.
17. PASTORAL ADVICE to YOUNG MEN, particularly those in Country Villages. In Seven Sermons. 1831.
18. ADVICE to a YOUNG MAN upon just going to Oxford, in ten Letters from an Uncle to his Nephew. 1832.
19. CHURCH-REFORM, by a Churchman.

Edited by the Rev. E. Berens.

*1. WALDO on the LITURGY of the CHURCH of ENGLAND, broken into Lectures, and slightly Abridged. 4s. boards.

2. SERMONS for YOUNG PERSONS in the Higher and Middle Classes of Society. Selected from Ninety-two Sermons by the late Right Rev. THEODORE DEHON, D.D. Bishop of the Protestant Episcopal Church in the Diocese of South Carolina. 12mo. price 5s. in boards.

*3. A SELECTION from the PAPERS of ADDISON, in the SPECTATOR and GUARDIAN ; for the use of Young Persons. In One Volume, 12mo. price 4s. 6d. in boards.

*4. A SECOND SELECTION from the PAPERS of ADDISON, in the Spectator. 12mo. 5s. 6d.

The present Selection is intended for readers whose literary education has been more advanced, and who have more leisure for light reading, than many of those for whom the former Volume was designed.

5. CHRISTIAN POLITICS, from Bishops Blackall and Horne, Jones of Nayland, &c. 6d.

6. Abp. Synge's Paraphrase on the ATHANASIAN CREED. 2d.

7. CHRISTIAN EDUCATION. A Spelling Book, compiled with a view to Adults, especially those in Prisons and Penitentiaries.



